



METHODIST PROTESTANT.

NEW SERIES--VOL. 1.]

BALTIMORE...JULY 22, 1831.

[NO. 29.]

EDITED BY GAMALIEL BAILEY, M. D.—PUBLISHED FOR THE METHODIST PROTESTANT CHURCH, BY J. J. HARROD, BOOKSELLER, BALTIMORE.

ORIGINAL ESSAYS.

For the Methodist Protestant.

PRIVATE JUDGMENT.

May I read of the promised Messiah in the Old Testament,—and, in the New, of his Genealogy, Nativity, of the preaching of John the Baptist concerning Him—of His Baptism; His temptations in the wilderness; His Sermon on the Mount; His other teachings and instructions to His Disciples, in Parables and otherwise; His Miracles; of His whole life, in his example; doctrines; precepts; of His humanity; of His Divinity; of His Crucifixion; of His Burial; of His Resurrection; of His Ascension; of His ever living to make Intercession for us; of the gift of the Holy Spirit; of the things of Earth, of Heaven and Hell? And are all these facts and verities addressed to my understanding so that I can understand them, as easily as others? Were these the records of christianity from the beginning? Could nothing be added to them to assure the faith of others? Had they no more? No more light? Had they as much? Is not the light more perfect now than ever before? What lack I? Nothing. Let me then read for myself, judge for myself; believe for myself; act for myself. For, I must give an account for myself. Antiquity is nothing to me. The Records of Christianity are older than the traditions of the fathers. My Saviour's doctrines, and precepts, and promises, and threatenings, His Divine teaching, are the only authority I acknowledge. Other authority I disregard. I dare not regard it. No one man; no thousand men, shall govern me by any assumed authority whatsoever, in any matter of faith and practice. Help me Holy Saviour to follow Thee. So shall I be led into all truth and into unity with all who follow thy word and Spirit. O Lord! hear my prayer. Amen.

S.

For the Methodist Protestant.

NO. VI.

MINISTERS.

Mr. Editor,—The Church cannot be too careful in the selection of her Ministers, particularly remembering that the character of the whole community is affected, in a greater or less degree, by the character of the minister. He is sent forth as the accredited messenger of the Church, and labours under its immediate and particular auspices. His deficiencies, (if any there be,) will very justly be placed to the account of those who send him; and the society, which clothes a man with the sanctions and authority of a minister, incompetent to sustain himself in that capacity, most certainly evinces a want of respect for public opinion, for its own character, and for the office itself. Previously to any applicant receiving authority, to officiate as a Minister of the Gospel, his gifts, graces, and usefulness should be looked into. He should first undergo a private examination before a suitable number of competent persons, appointed by the church for that purpose; and if, upon examination, they think he should exercise in that way, then let him be permitted publicly to preach a trial sermon, one or more. After this, his case should be laid before the constituted authority of the Church; and if, upon mature and prayerful deliberation, it is believed he will edify and instruct the congregation, then, and not till then, should he be licensed.

This may, by some, be considered altogether superfluous, and too tedious a process to be observed; but to such we make this short, and to us satisfactory answer, (because it is clothed with the sanction of inspiration,) "Lay hands suddenly on no man." Let him be well and truly tried. If he be properly exercised upon this point, he will feel no objection to the ordeal of exami-

nation. If he pass such a scrutiny, it will increase his "consciousness of ability to understand the scriptures; rightly to divide the word of truth; to proclaim its doctrines; denounce its threatenings; and administer its promises;" while it will sustain public confidence in his professions, and consequently render his ministrations more profitable and useful.

We rejoice, that the representatives of the Methodist Protestant Church, in General Convention assembled, properly guarded this point, placing the office upon that high and elevated ground to which its sacredness and importance entitle it. Hence they have considered the "gift of the ministry" as a special operation of the Divine Spirit, and have placed it in a most conspicuous light.—"The elementary principles, as they are denominated, are the basis, on which the frame of government is built. They are laid down in a bill of rights; and the declaration of these fundamental principles, in this form, is very important as a safe guide and judicious restriction to the Church, in all its future deliberations and proceedings." It is matter of rejoicing to the Church and praise to the Convention, that the office of the ministry is considered as of "Divine appointment." Hence, the 6th elementary principle declares: "The pastoral or ministerial office and duties are of divine appointment; and all elders in the Church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints."

And yet sir, we are gravely told that *Methodist Protestants disbelieve in the special agency of the Holy Spirit in making their preachers*; that "they deny the special ministerial call," and ridicule such a notion; that "this principle, acknowledged by every evangelical church, has been purposely left out of the constitution and discipline of the Methodist Protestant Church!" When men will deliberately misrepresent our Church, and yet profess to be "moved by the Holy Ghost to preach," it is time to look for other proofs of their "call" than solemn and high profession. Can it be possible, that our opponents are so completely lost to all sense of religious obligation, and so determined "to do evil," that they will not give fair and correct statements of our system. What, sir, is the reason that this elementary principle is lost sight of by them? It requires no uncommon sagacity to answer this question;—It declares the equality of all elders in the Church of God,—it looses the cords of priestly domination, forbidding men under a pretence of being "moved by the Holy Spirit to preach," to "lord it over God's heritage, or to have dominion over the faith of the saints." They are not willing to give publicity to these sentiments, knowing that their ministry is self-constituted,—irresponsible,—and that they have "lorded it over God's heritage," in expelling men their communion, for pleading the "equality of all elders in the Church of God," and seeking a proper representation of the laity in her legislative department.

The fact is, the Convention has placed it in the power of the Church to prevent unsuitable persons from entering the ministry, (so far as it is possible for legislative enactments to prevent such an evil.) After fixing the "Divine appointment" of the ministry as a fundamental principle, it then proceeds to make it the duty of the Church to examine well the pretensions of men to this sacred office, by proposing certain questions to the candidates, which, if answered satisfactorily, afford sufficient ground to believe that such are calculated to "advocate the interests of religion, and administer its blessings to willing multitudes." Such need not wait for "a call," for they are already called of God to the work; nor need they wait for "a direct commission from the Holy Ghost to preach the Gospel;" they have that commission already, for it is the will of God they should "exercise their gifts in the most effectual, and appropriate way." God has never bestowed a talent without accom-

panying the bestowment with a positive injunction of "occupy till I come." "Having gifts, differing according to the grace that is given to us, whether ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation, &c." The Methodist Protestants acknowledge the special agency of the Holy Spirit in the bestowment of all those gifts, which are for the edification of the Church—but they most solemnly protest against that kind of fanaticism, which leads men to neglect the means and opportunity of informing their minds. We will propose a question, for the consideration of many:—How is it there are some, who have professed religion more than twenty years, before they attempted to "preach?" Did they just then, receive "a direct commission?" Were they till that time without "a special call to the ministry?" or were they all at once indued with the appropriate gifts?

It may perhaps be well to bring into view the disciplines of the Methodist Episcopal and Methodist Protestant Churches upon the examination of candidates, and then leave the public to judge between us.

METHODIST EPISCOPAL CHURCH.

"The District Conference shall have authority to license proper persons to preach, and renew their license annually, when in the judgment of said conference, their gifts, graces and usefulness will warrant such renewal; to recommend suitable candidates to the annual conference for deacons or elder's orders, in the local connexion, for admission on trial in the travelling connexion, and to try, suspend, expel, or acquit any local preachers in the district, against whom charges may be brought. Provided, that no person shall be licensed, or recommended for admission into the travelling connexion, without being first recommended by the quarterly conference of the circuit or station to which he belongs; nor shall any one be licensed to preach or be recommended to the annual conference for ordination, without first being examined in the district conference on the subjects of doctrine and discipline. But if any district conference shall not hold its regular sessions, then the quarterly meeting conferences of the circuits and stations respectively, shall have authority to transact the business of the district conference. Provided, that no person shall be licensed to preach without the recommendation of the society of which he is a member, or

METHODIST PROTESTANT CHURCH.

"Each quarterly conference shall be vested with power to examine into the official character of all its members, and to admonish or reprove as occasion may require; to grant to persons, properly qualified and recommended by the class of which the applicant is a member, license to preach and exhort, and renew their license annually; to admit ministers and preachers coming from any associated church; to recommend ministers and preachers to the annual conference to travel, and for ordination, to hear and decide on appeals, and to perform such other duties as are authorized by this convention. Provided, nevertheless, that no person shall be licensed to preach until he shall have been first examined, and recommended by a committee of five composed of ministers and laymen, chosen by the quarterly conference." Constitution, art. 6. sec. 2.

"The first quarterly conference in each conference year, shall appoint a committee of examination, to assist, advise and examine candidates for the ministry. It shall be the duty of the committee to see that the candidates pursue the course of reading prescribed by the discipline; to examine them occasionally on doctrines, and religious experience, and when they shall have

of a leader's meeting."—
M. E. Church Discipline,
page 65, 66.

made the necessary attainments, to give them a written testimonial of their qualifications. But no committee shall give a testimonial, except the candidate be a man of unexceptionable moral character, genuine piety, and have respectable attainments, at least an ability to state and defend the leading doctrines of christianity. No person shall be licensed to preach, except he present a testimonial from the committee of examination." Discipline, page 41. sec. 3.

The only material difference between the two churches, in view of licensing men to preach, is found in the circumstance, of our Church appointing an advisory and examining committee, to ascertain that they are not wanting in "doctrine, experience, and qualifications" for the work—to certify to the same, without which no one can be licensed, &c.

The following are the questions to be proposed to the candidates:—

METHODIST EPISCOPAL CHURCH.

"*Quest.* How shall we try those who profess to be moved by the Holy Ghost to preach?

"*Ans.* 1. Let the following questions be asked, viz: Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?

"*Quest.* 2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?

"*Quest.* 3. Have they fruit? Are any truly convinced of sin, and converted to God by their preaching?

METHODIST PROTESTANT CHURCH.

"The following questions shall be put to each candidate, and if he answer them satisfactorily he may be licensed:—

"*Quest.* 1. Have you faith in Christ; and are you striving to be holy in heart, and in all manner of conversation?

"*In relation to their gifts:*

"The quarterly conference shall appoint a committee of examination to assist, advise, and examine candidates for the ministry. It shall be the duty of the committee to see that the candidates pursue the course of reading prescribed by the discipline, (see pages 116, 117, 118,) and to examine them occasionally on doctrines and religious experience, &c. when they shall have made the necessary attainments, to give them a written testimonial of their qualifications.

"*Quest.* 2. Have you any other motive in requesting to preach, than a desire to be instrumental in edifying the church of God, calling sinners to repentance and saving your own soul and those that hear you?

"*Quest.* 3. Do you believe that the Holy Scriptures of the old and new Testaments contain all things necessary to salvation?

"*Quest.* 4. Have you examined our constitution and discipline; do you approve of them; and are you willing to comply with their requirements?"

The difference between the two first questions, proposed by the two Churches, is this:—the Episcopal Methodists require candidates to say, they "are holy in all manner of conversation;" the Methodist Protestants expect no more than a positive avowal, that they "are striving to be holy in heart and in all manner of conversation." We leave the public to judge, which is the most modest and judicious question.

In relation to gifts and qualifications, the Methodist Protestants need not shrink from comparison. In relation to fruit—they believe in the efficacy of Divine truth, to convict and convert sinners; hence, they look as a matter of course for these fruits,—thinking at the

same time such a question a strange one to be proposed to a candidate.

In a word, such is the strictness of the examination of the Methodist Protestants, that they require every candidate to say, that he "has no other motive in requesting to preach, than a desire to be instrumental in edifying the Church of God," &c. He is also expected "to be a man of unexceptionable moral character, genuine piety, and have respectable attainments, at least an ability to state and defend the leading doctrines of christianity."

We rejoice to find, that the legislative authorities of the M. E. Church, however they differ with us in other matters, agree with us in our view of "a special call to the ministry," viz:—a heart under the influence of divine love—a mind well informed in the things of God—a "conscious ability" to communicate the same, and corresponding fruits, are sufficient proof that a "man is moved by the Holy Ghost," for they say, "as long as these three marks (gifts, fruits, and experience) concur in any one, we believe he is called of God to preach.—These we receive, as sufficient proof that he is moved by the Holy Ghost." W.

ECCLESIASTICAL.

For the Methodist Protestant.

NO. 1.

DIALOGUE BETWEEN A FATHER AND HIS SON.

Son.—How is it proved that our church has a constitution?

Father.—Our book of discipline, it is said, is evidence of the fact. Some persons, however, reject the whole book, as having any thing in common with a constitution, excepting what is entitled, "of the General Conference;" this declares who shall compose the general conference, what are the regulations and powers belonging to it, and the limitations and restrictions imposed upon it.

S. Who framed that constitution, when was it framed, and under what circumstances?

F. Travelling preachers only, composed the body, who, in 1808, framed that constitution, but no where in the book is the term constitution once used; I doubt if one was made.

S. If principles, rules, "limitations and restrictions" are constitutionally embodied for any assignable cause, that cause ought to appear on the face of such instrument—a right name should be given to the thing. What does the constitution provide for? Astonishing!

F. It secures representation to the travelling preachers only; it excludes all persons from being representatives but travelling preachers. It makes General Conferences quadrennial. It requires two thirds of the members to do business. Bishops are ex-officio presidents. It gives the general conference "FULL POWER to make rules and regulations for our CHURCH," under certain limitations and restrictions, to the number of six.

S. You inform me, then, that the travelling preachers decreed all representation, and all eligibility to be representatives, and all power—"full powers" to make rules, to themselves only. Who imposed the limitations and restrictions? I suppose the church did, or what safety has the church?

F. No: the travelling preachers imposed these restrictions on themselves, that they might have no power to do evil.

S. But was it righteous to exclude the church from all power to do good, in those matters? What are the "limitations and restrictions;" I should be glad to hear them all?

F. I will repeat them.

1. "The General Conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine."

S. That is, the travelling preachers shall not do these things. Their successors in the ministry and in the legislature shall not do these things. In all that relates to christian faith and morals, the makers of the constitution were infallible!

F. Their authority cannot be better defined than it is in articles xx and xxi., of the church of England. "The church hath power to decree rites and ceremonies, and authority in controversies of faith: and yet it is not lawful for the church to ordain any thing that is contrary to God's word written; neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the church be a witness and keeper of Holy Writ, yet as it ought not to decree any thing against the same; so besides the same ought it not to enforce any thing to be believed for necessity of salvation." And again, with respect to the authority of general councils: "when they be gathered together (forasmuch as they be an assembly of men, whereof all be

not governed with the spirit and word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore, things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture." Now, the general conference laid it not down, as a fundamental principle, that the private opinion of every individual, is to him the sole rule of faith. They have reserved to themselves AS TRAVELLING PREACHERS, the exclusive, and as they deemed, the unquestionable privilege, of declaring what are, and shall be, articles of religion and standards of doctrine. Had their power been less, obedience to their faith could hardly be exacted; and had they not limited themselves, they might have themselves become heterodox. When we observe the endless heresies and schisms, the fatal errors and unseemly dissensions which have sullied the church, we may not wonder so much at the care of the travelling preachers of 1808, as regarded their order, the local ministry, and the morals and opinions of the people.

S. I somewhere met with a query, whether it would not be better, that every christian should be led into all truth, than that the pope and prelates of the Roman church should be entrusted with the exclusive privilege of infallibly promulgating the doctrines of faith and the moral precepts of christianity, and make, and execute the laws? But I confess there is great absurdity in such speculations, if God, in his Scriptures, has plainly declared that He has constituted the ministers of the church in all ages, to be infallible judges in all that belongs to christian discipline and doctrine. But if not; if on these points the scriptures are wholly silent; let us not consider it "expedient" to exalt the itinerant ministry above all other powers, and that too contrary to all the examples of justly instituted civil governments. If I were called upon to subscribe to articles of religion, I should greatly prefer Dr. A. Clarke's Scripture principles, to be found at the end of the New Testament, to the articles of religion formed by English kings, queens, statesmen, bishops and divines.

SOSTHENES.

For the Methodist Protestant.

THE GOVERNMENT OF THE METHODIST EPISCOPAL CHURCH.

This government is certainly the most marvellous of all others. It originated in the person of the illustrious John Wesley. He received into, and expelled from, his societies, whom he pleased. He received whom he chose as preachers, and discarded as he liked. He ruled in all things. He ruled as well as any absolute ruler could rule.

In the formation of the Methodist Episcopal Church, the entire powers of Mr. Wesley were assumed by the itinerant ministry in that church, who divided these powers among themselves, as they pleased—carefully excluding all other persons from any share in their powers.

So they have proceeded on to this day. No one but an itinerant preacher can participate in the government. No matter how many years a minister may have itinerated, the very day he locates he is excluded from all power. A young man has only to travel two years, and he becomes a member of an annual conference; and in four years, he is eligible to the general conference. Itinerancy swallows down all.

Itinerant men are every body. Local men are no body. Itinerant men have all power. The church has no power. Let any one search the histories of christian churches from the beginning; and inform us where we may find such a government as having ever existed, or now existing—or which will ever probably again exist, after this one is reformed.

Reformed it must be. All the denials of right on the part of the men of this generation, cannot prevent the subversion of the government of the Methodist Episcopal Church. The progress of civil liberty, if no other cause, will overturn it—OVERTURN IT—OVERTURNED it will be—maugre all murmurings and repinings. S.

MINISTERS' DEPARTMENT.

For the Methodist Protestant.

Submitted to the consideration of Local preachers of the Methodist Episcopal Church.

SCRIPTURE INTERPRETATIONS.

1. "I have showed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Acts 20, 34.

2. "And because he was of the same craft, he abode with them and wrought; for by their occupation they were tent makers." Acts 18, 3.

3. "And labour working with our own hands." 1 Cor. 4, 12.

4. "For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." 1 Thess. 2, 9.

5. "And that ye study to be quiet, and to do your own business; and to work with your own hands as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." 1 Thess. 4, 11, 12.

6. "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us." 2 Thess. 8, 9.

7. "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord, when he cometh shall find so doing." Matt. 24, 44, 45.

8. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave every man?" 1 Cor. 3, 5. See also the residue of the Chapter.

9. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." 1 Cor. 4, 1.

10. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2, Cor. 4, 5.

11. "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God." Col. 1, 25, and to end of chap.

12. "For a bishop must be blameless, as the steward of God; not self-willed, &c." Titus 1, 7.

13. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Pet. 4, 10.

These passages are referred to, in the margin of a copy of the Holy Scriptures, as *parallel* passages.

In Nos. 1, 2, 3, 4, we see that the great Apostle to the Gentiles exhibits his own example of "labouring" with his "own hands," while he "preached the Gospel of God." Therefore, those who work for their own support are not thereby disqualified for the office and work of the ministry. The exhortation in No. 5, is not inapplicable to those ministers and people, who would disqualify ministers who minister to their own necessities from enjoying all the rights and privileges of the ministry, merely because they labour with their own hands, as did the Apostle Paul.

No. 6. The first clause assigns the reasons why the Apostle "wrought with labor and travail night and day." We also see that though secular avocations do not disqualify men for the ministry, yet they have power to devote their whole time to the service of the ministry, and are entitled to a support from those whom they serve. We should also remark, that the Apostle "wrought with labor and travail night and day," for the express purpose of *making himself an ensample unto others to follow him*.

No. 7. Fixes the meaning of the word "ministers" in.

No. 8. They are rulers over the household of Christ to give his household meat in due season. "Blessed is that servant whom his Lord when he cometh shall find so doing." This nourishment which the servants, or ministers, are to give, or serve, to the household, we see is first received of the Lord, "as the Lord gave to every man." "Who then is Paul, and who is Apollos, but ministers, (or servants) by whom ye believe."

No. 9. We are so to account of ministers of Christ, as stewards, not proprietors, as servants who deal out the provisions of their Lord, not their own; as rulers in ordering the feast, giving the guests their meat in due season.

No. 10. At this feast they publish not themselves as the great men who have provided every thing—but they "preach Christ Jesus the Lord"—and themselves the servants of the church for Jesus' sake. "Blessed is that servant whom his Lord, when he cometh shall find so doing."

No. 11. "Made a minister—a server—a servant—having nothing but what has been to him dispensed—given to him for the use of others.

No. 12. "For a bishop must be blameless as the steward of God;" If need be, he may "labour" for himself, or to "support the weak," "remembering"—see No. 1. He may work as a mechanic, No. 2. Or, in any other way with "his own hands." He may work "night and day," No. 3. And that too, "with labor and travail night and day"—he is no more than a *servant* of Christ—a *minister* to others—a *steward*—a *servant* of the church for Jesus' sake. He is most surely not a master in any sense of that word—nor can others make him a master. He knows his place—and must not be self-willed, &c. All pastors are bishops.

No. 13. Describes the duties of *all* christians—they too are ministers—they too are stewards.

THE OBSERVER.

For the Methodist Protestant.

EFFICACY OF RELIGIOUS PERIODICALS.

What are we doing to promote a more extensive circulation of our periodical?

There are comparatively few private christians, who feel at all as if there were any responsibility resting upon them, to render assistance to the church of God, by subscribing for a religious newspaper themselves; much less do they conceive, that they are under obligations to promote the circulation of suitable periodicals in their neighbourhoods. In these remarks, we wish to draw the attention of the members of our church, and induce them by persuasion and encouragement, to engage immediately in the performance of a duty, the result of which will far more than compensate for any accompanying inconvenience.

It may be said with truth, and all experience will go to prove it, that the most speedy and successful method which can be devised, for placing a community in an elevated state of moral improvement, is the circulation of suitable periodicals. The degree of improvement, with the success of the undertaking, will, of course, depend very much upon the character of the periodicals which are circulated, and the enlightened zeal which brings them into notice. To those who are disposed to engage in this good work, we would say, that no paper or magazine should be recommended to a friend or neighbour, which could not be received with propriety into the bosom of our own family, and placed in the hands of our wives and children. This is a good criterion by which to judge of the propriety of subscribing to a newspaper, magazine, or book of any kind. Too much attention cannot be given to this important christian duty; and for the encouragement of those who have hitherto felt unprepared to engage in it, we will state a single fact of recent occurrence.

In 1827, the writer moved into a neighbourhood, in which there was no Sabbath school, no Bible class of young people, very little Sabbath preaching, great inattention to the means of grace; Sabbath visiting among professors of religion, an extensive use of ardent spirits, and but two religious newspapers; and one of them taken by a *man of the world*! There was, nevertheless a number of professors of religion of four denominations. Our attention was immediately drawn to the want of better instruction among the people, and efforts were commenced, and are still continued under the blessing of providence with the following success. In four years and six months, thirty-two subscribers have been obtained, and are now taking periodicals of a highly moral and religious character—their number also continues to increase, and with their increase there is a decided improvement in the interest with which these periodicals are read. Their matter forms the subject of conversation from day to day, and from one week to another. In connection with this fact, we can confidently state, that the *whole moral character* of the neighbourhood has undergone a radical change; exhibited in the following particulars, viz:—within the sphere of these periodicals alone, there are three Sabbath schools, one Temperance society, one Society for the observance of the christian Sabbath, in connection with weekly prayer meetings, and a proportionate improvement in the character of piety among professors of religion.

We will now state that these moral movements are contained within a circle, the diameter of which is eight miles, while in the whole county, in which this small community exists, containing a population of several thousand inhabitants, in a space of thirty miles by thirty, there can be found *no where else*, a Sabbath school, a Temperance society, or a Society for the observance of the Sabbath day! Yea! We will go further and say, that there is more reading of religious periodicals in this neighbourhood than in the whole county beside.

"Facts are stubborn things," and if any member of the Methodist Protestant Church wish to know, whether "these things can be so," let him "put his hand to the plough and not look back," and in less than four years he will see a golden harvest ripening to his view. Thank God, we have a periodical, whose character claims our highest praise, and deserves our best exertions in giving it a more extensive circulation. There is one valuable thought, in connection with such labours, that he who toils in this field, will lay up treasure for future generations. To such as feel disposed to engage in this good work, we would say, *begin to day*. Now is the accepted time: this is the day on which to commence what probably, many of us never thought of before, *promoting the circulation of our periodical*.

NATHANIEL.

Wyoming, Va. June 28, 1831.

OBITUARY.

For the Methodist Protestant.

MR. JOHN DORR.

East Cambridge, May 26, 1821.

Dear Brother,—Though late before I received the materials, I am requested by the friends of the deceased, to forward you the following obituary notice, desiring, if consistent with your usages, its insertion in your paper.

JOHN DORR, experienced religion about ten years ago, under the labours of Rev. John N. Maffit. He joined the M. E. Church, and ever afterwards maintained his profession by a good life and a christian conversation.

Brother Dorr was a gentleman of easy manners and a well cultivated mind, which gave him great influence with the extensive circle of his acquaintance and friends. He early cast the whole weight of his influence, on the side of the little handful of his brethren, who were attempting to establish a free Methodist Church in the city of Boston and its vicinity: and although Mr. Maffit, his spiritual father, whom he dearly loved, was stationed here, and the springs of his life were nearly worn out by the ravages of consumption, yet on the memorable 5th of September last, when our infant church was formed, he was one of the first who came forward and enrolled his name. At the next meeting of the church he was elected one of her stewards: and had our Heavenly Father been pleased to spare his life, he would undoubtedly have been a highly useful brother in the kingdom of our Lord Jesus Christ. But God had not so determined; in his wisdom and goodness he has called him from labour and suffering, to rest.

Our brother was seized with hæmorrhage from the lungs about the 8th of May, 1830, followed by repeated attacks until about the last of September, when he was compelled to close his business, and yield himself a victim to his disease. In the earlier part of his sickness, he flattered himself with the hope of recovering. For some weeks, however, previous to his death, he renounced all worldly expectations and meditated and talked almost wholly on that bright world, which he hoped shortly to visit. Two or three days before he died, he conversed with his leader upon the subject of leaving this vale of tears, and going home to heaven and to the company of the redeemed, who have already arrived there, as calmly and cheerfully as in health, he was wont to speak of taking a pleasant journey. His leader and father-in-law observes in conclusion: "The night before he died, I was with him and assisted to place him in bed. I found him as comfortable in body and mind, as he had been for some days before. He rested well through the night, and in the morning he was assisted to rise and sit in his chair, when he observed to his wife, how comfortably he had spent the night. While speaking, he felt the rupture of a blood vessel, and only had time to say to his wife, 'I am gone,' when there was a violent gush of blood from his mouth, and in a moment his peaceful spirit was with the God who gave it."

He has left a widow and three small children, to mourn his untimely grave. He died December 11th, aged 27 years, and we most firmly believe our loss to be his everlasting gain.

T. F. N.

POETRY.

THE HOLY SCRIPTURES.

By Charlotte Elizabeth.

In the world a trembling stranger,
Shall I slight a heavenly guide?
Wherefore roam in fear and danger,
When the Lord would help provide?
Snares and perils spread before me,
Welcome be the beam that shows
Every evil boding o'er me,
Each device of crafty foes.

While the page of truth pursuing,
Lord, do thou unseal mine eyes;
So, the trifer's part refusing,
I should run to reach the prize.
On my solemn thought impressing
Things eternal, though unseen;
Bid me scorn the worldling's blessing,
Joys unstable, poor, and mean.

When thy law, declared in thunder,
Makes my guilty soul afraid;
Let me speed, in grateful wonder,
To the rock's protecting shade.
Blessed Jesus, Rock of Ages,
Holy Spirit, help I crave!
When I search the sacred pages,
On my soul the words engrave!



BALTIMORE:

FRIDAY, JULY 22, 1831.

SHORT THOUGHTS WITHOUT FORM.

"A stranger, ignorant of the trade
Would say, no meaning's here conveyed;
For where's the middle, where's the border?
The carpet, sure, is all disorder!"

It is futile to suppose there should be weak preachers for weak people: it is to say, ignorance should instruct ignorance; the grosser the darkness, the dimmer should be the light; the more feeble the patient, the less powerful the stimulus.

A properly educated and wisely learned minister can more easily adapt himself to the capacity of an ignorant congregation, than can an illiterate, uneducated person,—for two reasons:—1st. He is better acquainted with the structure of the understanding, the nature and modifications of the affections, the fitness or unfitness of different motives in relation to the will, and human nature generally, with its various prejudices and predilections. 2nd. His knowledge of language, its powers and idioms, being more extensive and exact, he can place his ideas under more striking and significant forms, and arrange them in combinations, more various and intelligible.

There are three classes of persons, who are apt, by excessive and ill-regulated devotion in their several departments, to disqualify themselves to teach the ignorant:—The linguist, metaphysician and poet.

The first is so careful in tracing the ultimate radicles of a word and its original acceptance, that he forgets by and by the customary meaning. He falls so deeply in love with the beauties of ancient classics, that he falls out with the homeliness of his own tongue; and so constantly is he shaping his language after the models of olden times, overloading his style with Grecisms and Latinisms, he becomes ignorant by disuse of the ordinary language of his country. (There is truth even in a caricature.)

The second is in danger of conversing so much with abstractions and absolute existences, as to lose sight of realities and relative existences. His thoughts are so prone to leave the region of common sense, that common language cannot furnish them with befitting garments. They become so etherialized in their essence as to be intangible and invisible to ordinary faculties.

The last too often bewilders his hearer, if not himself, in such a maze of interminable figures, that the path of sober reality is lost. Such a flood of dazzling images does he pour on the feeble vision of ignorance, that she is completely blinded. So thickly does he heap figures upon the truth, that like delicate fruit under huge flowers, it is hidden from view. (Nothing like an exemplification of censured faults, as this may bear witness!) Such men are not wisely learned or properly educated.

Few, if any congregations in this enlightened day, but understand what constitutes good thought and good language: none, but can distinguish a correct from a blundering speaker.

A preacher should elevate the comprehension of his audience to the sublimity of truth, not lower truth to the sluggish comprehension of his audience.

It is sometimes particularly necessary, that the power should seem of God, not of man: hence the employment of such instruments as Benjamin Abbot, and others like

him,—exceptions, most certainly, to God's general plan of selection.

The Almighty has set his seal of special approbation on human attainments in the persons of His most eminent servants. Moses was educated in the court of Pharaoh and instructed in all the wisdom of the Egyptians: Moses was selected to be the Deliverer and Leader of God's chosen people, and the oracle of His holy commandments. Solomon was the wisest of men; and he was honored with a commission from heaven to build a temple to the Most High. Paul was brought up at the feet of Gamaliel, and was skilled in all the learning of the Jews and wisdom of the Gentiles: Paul was chosen by the Almighty, to be the Great Apostle of the Gentiles, and to give a complete, intelligible exposition of the scheme of redemption by Christ; his epistles are the best commentary on the Gospels. Martin Luther was a learned and an eloquent monk: he was the efficient, invincible hero of the reformation. John Wesley was a man of extraordinary abilities, natural and acquired: John Wesley was the chief instrument of God, in bringing about a mighty Evangelical Reformation, whose effects are witnessed, in the establishment and prosperity of an immense Church; in the diffusion of scriptural sentiments and feelings throughout all christian denominations, and in the universal religious excitement, now prevalent and the harbinger of better days.

What shall we say more? Learning has been the honored instrument of rescuing the Bible, the Book of God and the salvation of a lost world, from corruption, nay destruction. Wielded by the Spirit of God, it has ever been the broad shield of christianity, from which the shafts of infidelity, pointed by the cunning and envenomed by the poison of hell, have fallen harmless.—Is learning then to be depreciated? What God approves and honours, let not man degrade and condemn.

I have often heard it observed by critical linguists, that the Epistles of the New Testament, in the original, were written in a style of almost faultless purity and elegance: yet many of them were framed by fishermen. What is the inference? Either these illiterate men had made extraordinary attainments, subsequently to their calling, or the Holy Ghost dictated the language as well as sentiments of their writings:—no matter which, we are taught in what high estimation the Almighty holds human learning.

What a wonderful writer is the fisherman James! The strong sentiment, concise, bold, manly diction, the abundant, vivid and integral imagery of his epistle, indicate any thing but a feeble and an uneducated mind.

It is a mistaken notion, that the congregations of this day need all persuasion and no instruction. 1st. They are chiefly constituted of those, who from their youth up have had religious instruction; and, strange as it may seem, this is the very reason of their ignorance. Every one of us, who, according to the old system of things in some parts of our country, were wont in our boyhood to memorize Lindley Murray's grammar a dozen times, knows how easy it is to divert the attention effectually from things to words; how easy to know rules and definitions without at all understanding their application or reason. Just such is the experience of most, who have been religiously educated in the ordinary way.—While children, so many verses in the Bible constituted a lesson, the learning of which was a mere parrot-duty. They acquired indeed the synonymous significations of words, but remained ignorant of their real sense and of the connect meaning which runs throughout the Bible, and is obscured or broken by detached views. They have thus arrived at maturity without knowing aught of the philosophy of the Bible, and have become hearers of sermons, framed and delivered on the supposition, that they are well acquainted with the outline and elementary principles of Christianity, and their reason and application.

2nd. Instead of principally teaching children *practical* duties, their attention is called away to speculative truths and relations, which not being able to comprehend clearly, they usually conceive of erroneously. Hence, they become men and women, with confused, perplexed and obscure conceptions of some of the most important truths of revelation; and so closely are they wedded to their errors, they can hardly be divorced by the most powerful argumentation.

Who, then, does not see the necessity of instruction? Some minds must be broken of the habit of contemplating revealed truth in an arbitrary, mechanical, detached, unphilosophical way. Others must have the thick veil of darkness, that covers them, pierced by the light of truth, to display to them how disproportionate and chaotic are their infantile conceptions.

It is an unfortunate thing, that the preacher himself should so often fail in giving a lucid exposition of the topics of his discourse. What, then, may be expected of his audience? How frequently are the doctrines of original depravity, faith, conversion, and the witness of the spirit darkened by the confused views of the speaker! and consequently, how few of the most enlightened congregation, could give, if required, rational and perspicuous opinions on these subjects! Every observer will testify to this.

In a certain sense God selects, does not create his instruments. Moses was a man, fitted in every particular, both of constitution and habit, to perform the duty allotted him by the Almighty;—except in one,—utterance: he was slow of speech. We judge it would have been no difficult matter for the Almighty to have obviated this difficulty by a word of his power; but he never performs needless miracles. Aaron was eloquent by nature, and him, he commissioned to accompany Moses, and to be his oracle. Hence we infer that God will not unnecessarily interfere with the natural constitution of a human being, to adapt him to His service. The armoury of nature is not so empty, that it cannot furnish an abundance of various instruments, at the order of the Creator, to be tempered and polished as He may direct. Let no one, therefore, vainly think that God will bestow on him, arbitrarily, the gifts of eloquence and wisdom, because he may fancy himself "called" to act the part of a wise or an eloquent man.

There is a certain sphere to every man's capacity; and if every man choose to leap out of his sphere, the Almighty is not therefore bound to approve his rashness by enlarging his capacity.

A person may be "called," not only to preach, but to prepare himself to preach; so that, being a free-agent, by culpable negligence, he may render his calling fruitless. The sons of Eli were regularly "called," according to God's own appointment, to minister in holy things: but they neglected to prepare themselves, with Heaven's assistance, for their important vocation;—they committed evil and were destroyed. Hence the necessity, that the "called" ministers of the gospel should "study, to show themselves approved before God; workmen, that need not be ashamed."

LIBERALITY.

Liberality and toleration sometimes grow out of an indifference to truth. Even then, they are lauded to the skies! Bigotry, not unfrequently, is the offspring of an unenlightened love of Truth: yet bigotry is always and indiscriminately decried, as despicable and abominable! For my part, I must confess, I admire more the character of Saul, when persecutor, than that of Gallio, who "cared for none of those things." The one had the principle and desire, and needed but light on his pathway, to reach the summit of moral excellence. The other was depraved beyond measure: in acquiring so complete indifference to truth, he entirely lost the image of the God of Truth and imbruted his soul. The bigotry

of Saul, like some plants, required but light to exchange its austere exterior, for fairer and softer hues. The indifference of Gallio called for a new creation; it was the death of his soul—of every principle of excellence.

That alone is true liberality of heart, which springs from an enlightened view of the fallibility of human nature, and, accompanying the love of truth, produces toleration in the principles and the conduct. This liberality weeps over those she supposes victims of delusion, and would convert them from the error of their ways,—not by force, but persuasion.

The liberality of indifference to truth laughs at the sad blunders of the world, and would not lift a finger to save a soul from fatal deception. Such is the amiable liberality—the glorious tolerance of scepticism! The dumb Dog will not suffer his master to go unwittingly into danger; but the toleration of a Gallio will permit his brother to wander among pits, snares and darkness, without so much as lighting a taper to shew him his situation! "Liberality! Liberality!" is the cry. "Every man take care of himself"—"choose his own path!" Such selfish, iron-hearted liberality befits the infidel, but is the shame of the christian.

We have always considered that marriages, generally, possess but local interest; and that the daily papers in their immediate vicinity are the fittest media of such communications. Hence it has ever been a rule to devote no part of our paper to accounts of marriages.—Brother H. will therefore easily understand the reason of our declining his request.

We wish our brethren and friends distinctly to understand, that this paper is the ORGAN OF THE CHURCH.—As such, it is the medium, through which members and patrons are at liberty to communicate their sentiments. The Editor, conceiving himself entitled by his membership to speak his own thoughts in his own words, desires it be understood, that, for whatever appears under the Editorial head, he alone is responsible;—unless the contrary should be distinctly avowed.

It is respectfully suggested to our friends, particularly the preachers, that they furnish the Editor with accounts of the progress of the work of God,—the general prosperity of the circuits and stations, and especially the results of the approaching Camp-meetings, that the hearts of our brethren may be cheered and comforted in all parts of our rising branch of the Church of God.

[Pub.]

NOTICE TO CORRESPONDENTS.

"S."—"B. W. R."—"P. B. H."—"J."—and "Veritas" will appear.

"Eternity" is welcome.

By no means is "S." released. A large field—room certainly for two labourers.

EXTRACTS FROM THE MINUTES OF THE VIRGINIA ANNUAL CONFERENCE.

Norfolk, July 7th, 1831.

DEAR BROTHER,—I herewith send you some extracts from the Journal of our Conference. They come late, which has been occasioned by a variety of circumstances. I have visited a part of our bounds since Conference, but nothing special. Congregations in general good, sometimes very large—some very lively meetings—some mourners.

I hear that there are very good prospects on some of the circuits. I set out again tomorrow. Very respectfully yours,

JOHN FRENCH.

The third Virginia Annual Conference of the Methodist Protestant Church, met in Hampton the 12th of May, agreeably to appointment, and adjourned the 16th. Great peace and harmony prevailed throughout the session; and the preachers were quite satisfied with their appointments for the ensuing year, which are as follows, viz:—

Dr. JOHN FRENCH, President.

Smithfield Circuit—Dr. Jacob M. Jennings, Charles Rountree.

Norfolk Station—To be supplied.

Hampton Circuit—Robert B. Thompson.

Petersburg Circuit—Richard Lattimore.

Matthews Circuit—Miles King, John G. Whitfield.

Northern Neck Circuit—John Godwin, B. G. Burgess.

Lynchburg Circuit, including the Town, and the Societies in the neighborhood, and also that part of Albemarle Circuit which lies on the south side of James River:—William H. Comann, John Percival.

Abingdon Station—Lewis F. Cosby, until the Ohio Conference can supply the station with a preacher.

John Blunt, to travel under the direction of the President.

Ira A. Easter, Alexander M'Caine, Benedict Burgess, and William Pinnell, left without appointments the present year at their own request.

T. Graham, Norfolk, Conference Steward.

The unstationed ministers and preachers in this District, and their places of residence, are as follows, viz:

Smithfield Ct.—Dr. C. Finney, Joel Whitley, Samuel Andrews.

Hampton Ct.—John J. Westwood, John M. Willis, S. Norment.

Petersburg Ct.—Howell Peoples.

Lynchburg Ct.—Dr. W. J. Holcombe, L. Walker.

Northern Neck Ct.—Thomas Oliver.

Making in the whole, stationed and unstationed, 27.

Number of members in the District, 660.

CAMP-MEETING APPOINTMENTS.

Allen's Church, Brunswick county, first Wednesday in August.

Spring Church, Greenville county, on Tuesday, 10th October.

Lynchburg, last Tuesday in September.

Northern Neck Circuit, second Thursday in August.

Bay Spring, Charles City county, fourth Thursday in August.

Shiloh, Isle of Wight county, Friday, 16th September.

*Some further extracts from the Journals will be forwarded shortly.

A CARD.—A Camp meeting of the Methodist Protestant Church, for the New Castle circuit, is appointed to be held on the land of Samuel Thompson, which is on the bank of the Canal leading from Delaware city to Chesapeake city, within one mile of the latter; to commence on the first Thursday of August next, and probably to end on the following Wednesday. The place selected has almost every convenience. It is easy of access from all quarters. A most excellent spring, which will afford a sufficiency of water for all purposes, is within a few yards of the ground, which is eminently situated, elegantly shaded, and lies within one hundred yards of the canal. As many of our brethren in the Ministry, in Baltimore and Philadelphia, as can conveniently attend, are respectfully invited and expected to be present at the meeting.

MANAGERS OF THE MEETING.

Christopher Brooks,	Enoch Cloud,
William Carrow,	John Guthrie,
John Williamson,	Caleb Edmonson.
Arnold S. Naudain,	

[Communicated.]

CAMP MEETINGS.

MR. EDITOR,—Through the mercy of our God we are brought to that period of the year, when camp meetings are about to commence. We are amongst the number of those, who believe them extraordinary means of grace and eminently calculated to be highly useful to the souls of thousands, tens of thousands, yea hundreds of thousands, provided the minds and hearts of the professors of our holy religion be properly prepared to enter into the duties, labours and exercises, which are essentially necessary to render them efficient and successful.

But these meetings have occurred in some places and on some occasions, when so far from advancing the interests of the Redeemer's Kingdom, they have been injurious to the cause of piety. Whenever this has been the case, it has been matter of grief and deep mortification to those who have ardently desired to see the work of the Lord advancing.

We are authorized to expect that, to be "a prosperous" camp meeting "by the grace of God," when the professors of religion have taken the subject of the approaching camp meeting into serious consideration, and made it a matter of prayer before the throne of grace, earnestly entreating the blessing of God upon their contemplated meeting—upon the labour of their hands,—on the ministers of the Gospel, and their ministrations of the word of life,—and on all who shall be fellow wor-

shippers, that the whole may be rendered tributary to the increasing glory of the Redeemer's Kingdom, that the baptism of fire and the Holy Ghost may descend from heaven upon all who may be assembled—that the word of the Lord may run and be glorified, and prove a two edged sword to divide the sinners from their sins, whilst they shall call mightily upon God to pluck them as brands from the burning, by giving them repentance unto life, and faith to apprehend the Lord Jesus as their dying, risen, and ascended Saviour, to give repentance unto Israel and remission of sins.

That camp meeting may be anticipated as "a prosperous" one "by the grace of God," when all those called by the name of Christ, having made the necessary temporal arrangements for proceeding to the encampment, assemble those who are about to accompany them, and with united hearts and on their bended knees, supplicate the divine protection, guidance and blessing—and when their tents have been erected, render their tribute of praise and thanksgiving to their Heavenly preserver, for bringing them together under such favourable circumstances: when with holy joy and cheerful feet they attend the ministry of the word from the sacred stand—when feeling the power of God to enter their souls, as it were a fire in their bones, impelling them from a love for precious souls, to engage in solemn, fervent and devout prayer, in those tents which by common consent of the brethren, have been devoted more especially to social worship; and when by the engagedness of their spirits, the sincerity of their manner, and their persevering labours of christian love, they demonstrate to the giddy—the gay—the thoughtless—the sceptic, and even the profane, that they indeed hold audience with the Deity, whilst they are forced to exclaim, "truly there is a divine reality in the religion of these people." "I will go with you, for God is with you." Then indeed will the temporal sacrifices, the journey, the trials, the labours and the exercises made and cheerfully endured, all be sanctified, and the result, the salvation of many souls, declare that it was "truly a prosperous" camp meeting "by the grace of God."

"A METHODIST."

We are happy in being at last able to give publicity to the following constitution for a Home Missionary Society. We would urge upon our community the expediency of forming auxiliary societies immediately, in the different sections of our church; and accounts of such formations we will gladly welcome and publish, for an ensample unto others. We do hope that the members of every conference will bestir themselves in this good work without delay. By an examination of the constitution, they will perceive it secures to auxiliary societies all they could wish.

[Communicated.]

HOME MISSIONARY SOCIETY.

The Committee, appointed by the Maryland Annual Conference of the Methodist Protestant Church at their last session, to prepare a Constitution for a Home Missionary Society, after several previous meetings, met at Mr. John J. Harrod's, in the City of Baltimore, on the 20th June, 1831. Present, Rev'ds E. Henkle, Dr. S. K. Jennings, Wm. W. Wallace, Dr. F. Waters, L. J. Cox and Mr. John J. Harrod.

E. Henkle having been called to the chair, and L. J. Cox appointed Secretary, the following Constitution was unanimously adopted:

ARTICLE I.

This Association shall be denominated, the Home Missionary Society of the Methodist Protestant Church of the United States.

ARTICLE II.

The principal object contemplated by this society, is the support of qualified and efficient Missionaries, to travel under the direction of its board of Managers, for the purpose of preaching the gospel, disseminating the knowledge of our principles and institutions, forming stations and circuits, and organizing auxiliary missionary societies.

ARTICLE III.

Any person contributing not less than one dollar annually, shall be a member of this society. A contribution of twenty dollars shall constitute a member for life, and those who pay fifty dollars, or more, shall be denominated patrons of the institution, and be members, ex-officio, of the board of managers.

ARTICLE IV.

The officers shall consist of a first, second and third President, five Vice Presidents, a Treasurer, a recording

Secretary, two corresponding Secretaries, and twelve other Managers, all of whom shall be elected by ballot annually.

ARTICLE V.

The managers, one third of whom shall constitute a quorum, shall hold stated meetings of their board, on the second Monday in March, June, September, and December, for the purpose of official deliberations, and carrying into practical effect the constitutional objects of this society, and in the recess of the annual meetings of the society, they shall have power to fill all vacancies that occur in their board.

ARTICLE VI.

The first president, or in his absence, the second or third, or in the absence of the three presidents, one of the vice presidents shall preside at all meetings of the society and board. It shall moreover be the duty of any one of the presidents to call special meetings of the board, on the application of three members thereof; and of the society, on application of twenty contributors.

ARTICLE VII.

The treasurer shall take charge of all funds of the society, keep in detail a faithful record of all receipts and disbursements, and pay to the order of either of the presidents, attested by the secretary, all sums appropriated by the board: he shall deposit all sums of fifty dollars, or upwards, in bank, to be drawn therefrom as the board may require by his check, countersigned by the president; and report in general account, to the society, at their annual meetings, and if required, to the board of managers at their regular meetings, the state of the treasury, and any other matters of interest pertaining to his office.

ARTICLE VIII.

It shall be the duty of the recording secretary to keep a fair record of the proceedings of the society and board of managers, and of the names of the members and patrons of the society, and their contributions; and to perform such other duties pertaining to his office, as the board may deem necessary in view of the operations of the society.

ARTICLE IX.

The corresponding secretaries shall be the organs of all correspondence for the society under the direction of the board; shall keep a regular file of all communications made to the board, and a record of all letters issuing therefrom; all of which shall be submitted at the stated meetings.

ARTICLE X.

All missionaries, employed by the society, shall report to the corresponding secretaries, at least once a quarter, the places they have visited, and the condition and prospects of stations and circuits already formed, together with all other matters of general interest to the society. They shall, moreover, whenever practicable, organize auxiliary societies, and take up collections in aid of the funds of the parent institution, and make a faithful report of the same to the board.

ARTICLE XI.

Whenever a circuit or station shall have been organized, under circumstances competent to support a preacher, it shall be the duty of the board of managers to give notice thereof to the stationing authority of the conference, within whose bounds it is located; and if such circuit or station, be not within the bounds of any annual conference, the aforesaid notice shall be given to the stationing authority of the most adjacent conference, which shall be requested to provide for it suitable ministerial service.

ARTICLE XII.

The conference societies, which shall be formed as auxiliary to the parent institution, shall each have the right of sending one stationed and one unstationed ministerial, and two lay, delegates to represent them respectively in the annual meetings of the society; which delegates shall be entitled to all the privileges of such annual meetings: Provided, that in any case, at the call of the delegates present of any two conference societies, the annual meetings of the parent institution shall vote by conference societies.

ARTICLE XIII.

It shall be duty of conference auxiliaries, to transmit quarterly to the treasurer of the parent institution, the funds they have collected, if any, for promoting the objects herein before mentioned; and it shall be their right, respectively, to receive from the parent society, at such times and in such places, as the aforesaid auxiliaries may deem proper, an equivalent in missionary service, proportionate to their amount of contribution; and also the right to receive without cost, the printed report of the proceedings and transactions of each missionary year.

ARTICLE XIV.

No alteration or amendment shall be made in this constitution, except at the annual meetings of the society, and then by a vote of two thirds of the members present.

CORRESPONDENCE.

ALABAMA.

Brother H. T. Bush, writes,
Staunton Hill Circuit, July 2, 1831.

I have large congregations in this circuit—the prospect is excellent. I preach 14 sermons in two weeks: there have been many awakenings and several hopeful conversions—I have organized one society, and we expect a glorious harvest of souls this year.

ARKANSAS TERRITORY.

Brother T. Nowlin, writes,
Washington county, 2d June, 1831.

Since our first meeting, of which brother Sexton informed you, we have received about thirty additional members, and had we the *Discipline*, we could accomplish much by the Divine blessing. May the Lord prosper our humble efforts!

GEORGIA.

Col. Blount writes from *Milledgeville, July 1st, 1831.*

Let us proceed, well clothed upon with the armour of God, and “the gates of Hell shall never prevail against us.” Last Sabbath, at the close of our quarterly meeting, we received a worthy brother and his wife into our Church from the old side. My expectation of prosperity is strong; particularly if our opponents do all the slandering and we the praying.

Our Camp-meeting begins on the 29th inst. and I hope the Lord will be with us.

NEW YORK.

Brother Nelson Palmer writes from
Ogden, June 29, 1831.

We are much in want of *Disciplines* and *Hymn Books*: calls are frequent and pressing. I am using my endeavours to establish a library of Theological works on my circuit, to be the property of the circuit, designed to assist young men in the ministry and for spreading religious knowledge amongst the members. Several of our preachers have promised to assist in carrying this plan into operation in their circuits. The Lord is working wonders in our midst and our Church is prospering.

PENNSYLVANIA.

Brother J. H. Devor, writes from
Carlisle, 29th June, 1831.

Our first Quarterly Meeting for the present year was held at a small town called “Newburg” in this county, about 20 miles west of this place, on Saturday, Sunday, and was continued through all of Monday last. Brother Henkle was there. We had a good and an encouraging meeting, and although the weather was unfavourable, the congregations were large and attentive. Several were heard anxiously inquiring after Him, of whom Moses in the Law and the Prophets did write, and some professed to find the pearl of great price. May we all be as faithful in the discharge of our several duties, as we are favoured of God in point of privilege, and as we are blessed with Grace and the manifestation of the loving kindness of our heavenly Father!

Rev'd W. Collins, writes,
Bridgeport, Fayette county, Pa. July 4, 1831.

The Brethren in this place are doing pretty well;—our congregations are more than the school house, we occupy, can accommodate—they are solemn, and truly attentive to the word of life: while some weep, others lift their hearts to the God of their salvation, with emotions of joy and gratitude. We hope and pray God will grant us a revival in this place, when sinners shall come home to Christ.

The Brethren of this place have opened subscriptions for building a meeting house. They have nearly as much subscribed, as they think will enclose the house, and pay for a lot—for which they have contracted.”

For the Methodist Protestant.

A CAMP-MEETING IN NEW YORK STATE.

Dryden, Tompkins county, N. Y. June 27, 1831.

DEAR BROTHER,—I have just returned from a camp-meeting which commenced in this town, Tuesday the

21st inst. That day, not much was done, except preparing for worship. Wednesday, we had good preaching and much love and union with both preacher and audience. The prayer meetings were well conducted, and to good effect, for through the tender mercies of a loving God, many were hopefully converted and brought to embrace a bleeding Saviour. Prayers were put up to the throne of Grace in behalf of the mourners, who were many, during almost all the night;—with exhortations to sinners. Many shouted for joy, and praised aloud the God of their salvation. Truly a cloud of God's grace was hovering over us. Friday, preachers and Christians took courage and we do believe the Lord of hosts was present. Saints rejoiced, sinners trembled, and cried aloud for mercy. In vain were they exhorted to take rest on Friday night: they continued praising God until, at the sound of the trumpet, they were called to their respective tents for private prayer. After prayer and refreshment, we were invited to assemble before the stand, and an invitation was given to all who had been converted during the meeting, to come forward, that we might know what the Lord had done for us.—The number, which we hope and trust were turned from darkness to light, and from the power of Satan to God, was calculated to be one hundred; among whom, were some whose heads were blossoming for the grave.—What hath our God done for us. Although some would deprive us of the liberty of our speech and the press, God overrules and our Zion is prospering. Little is said against a representative church government in this place. General opinion is on our side. I do rejoice that Christ is preached, and that truth prevails to the glory of God the Father. Ever yours truly,

DANIEL WHITE.

For the Methodist Protestant.

TENNESSEE.

Rev. B. H. Ragsdale, writes,
Rutherford county, Tenn. June 25th, 1831.

We have held one quarterly meeting recently on Liberty circuit. At this place we have but a small society, and the neighborhood is but little acquainted with the principles of our government. The meeting was well attended, particularly on Sabbath. During the administration of the Eucharist, the presence of the Lord was greatly displayed. The holy spirit came among us; believers were roused and God was praised aloud. Many were pierced to the heart and came forward to seek an interest in the prayers of the saints.—The whole congregation as solemn, and we humbly trust, that God has begun a glorious work in that society. During the meeting there was a small addition made to the society. There is a prospect of a good work in several congregations on my circuit:—may we speedily realize the gracious out-pourings of the holy spirit!

The provision, made in the discipline for the children of our members, is peculiar to the M. P. Church. It must be admired and highly esteemed by all who acknowledge the expediency of admitting children as church probationers. We do hope, that our brethren will be truly attentive to this privilege, and that every superintendent will be careful to discharge his duty in this particular, that this wise and gospel regulation may not be a “dead letter.” We hope that the Book-Committee will provide some certain course of instruction, suited to the capacity of children. A work on such a subject would be of great benefit to our Church by producing uniformity in the manner of instructing our children, and supplying the leaders of juvenile classes with suitable helps in the discharge of their duties.—Much depends on what we do for the rising generation. Lord help us to act wisely and be more devoted to thy service!

For the Methodist Protestant.

VIRGINIA.

Extract of a letter from Rev. Dr. Holcombe, dated
Lynchburg, Va. July 7th, 1831.

DEAR BROTHER—In the country adjacent to Lynchburg, our societies are lively, particularly at Stone Wall and Shilo. I have had for some time past encouraging meetings at each of the above named places. On the third Saturday and Sunday in June, I held a two days meeting at Shilo, when we were visited in an especial manner with the presence of the Lord on each day. On the Sabbath we held a love feast at eight o'clock in the morning. The spirit of God entered the hearts of believers, and we indeed sat together in heavenly places in Christ Jesus. At twelve o'clock, Brother Comann addressed a large and an attentive audience, after which the sacrament of the Lord's supper was administered. We had indeed a precious season, for the Master of the

supper was present, to divide to his children from the Methodist Episcopal, Presbyterian, Protestant Episcopal and M. P. Church, to each their portion in due season; and we could truly say, "it was good to be here," that we might bear testimony of our obedience to our Saviour's words, when he said, "hereby shall all men know that ye are my disciples if ye have love one for another. After the sacrament was over, an invitation was given to the inquirer after divine truth, to approach the altar; when it was surrounded with mourning souls, three of whom professed to find that peace, which a stranger intermeddles not with.

Being encouraged at the happy issue of the meeting, we appointed a three days-meeting at the same place, the first, second, and third, of July. It commenced on Friday. As it was a very busy season of the year, (the farmers being in the height of harvest,)—the congregations were small on Friday and Saturday. Sabbath morning was cloudy, with occasional showers of rain; yet the house, at an early hour, was nearly filled. The exercises commenced with prayer meeting at 9 o'clock. At 12, I addressed the congregation, and at the conclusion invited mourners to approach the altar, when twelve or fifteen came forward with broken hearts, soliciting an interest in the prayers of God's people at the throne of grace. Three whites and four coloured persons professed the religion of Jesus, and I trust were adopted into his family and sealed heirs of eternal life. Monday being the 4th day of July, I concluded could not be better spent, than by giving the people of the neighbourhood a correct view of our principles of government. Notice was accordingly given, that I would contrast the disciplines of the M. P. and M. E. Churches. At 12 o'clock I entered upon this delicate subject, and preceded my remarks by reading the Bill of Rights, a document, which should be read frequently in our churches, and the principles contained therein be impressed deeply on the minds of the rising generation.—I confined myself principally to the leading features of difference, and attempted to show the superior advantages of a representative over a non-representative form of government. There were a few of our old side brethren present, who, so far as I have heard, took no exceptions, to my remarks. In the evening, at 4 o'clock, I preached, after which I called up mourners and several came forward. I never saw a happier season among christians: two souls were delivered from the chains of Satan, and made the humble followers of the Lamb.

In the M. E. Society here, they have had many precious seasons—indeed we have laboured together as christian brethren in a common cause. They have had several converts among them—the precise number I do not know. We have had during the winter and spring, occasionally, souls converted at our meetings, but it is due to our Episcopal M. brethren to say, that they have given a fresh impetus to the work and have stirred us up by their labours of love. The larger portion of the labourers in the M. E. Society in the neighbourhood of Shilo are from Lynchburg—and although we there labour together as true yoke fellows in the gospel of Christ, yet when we return to Lynchburg, we have no such fellowship. O that the hallowed flame, which is burning in the adjacent country, could catch upon the altar of the christian's hearts here, that the good work of the Lord might be revived and the town brought under the mild sceptre of our Immanuel.

I preached on Wednesday at Tabernacle, seven miles above Shilo—I had an interesting meeting: several souls came up to be prayed for. The class being too large at Shilo, we have divided it and formed one at Tabernacle; we shall do well there. In love,

WM. J. HOLCOMBE.

MISCELLANEOUS.

For the Methodist Protestant.

NO. IV.

SCRIPTURE TOPOGRAPHY.

"We have had, in the foregoing numbers, the history of the seizure and execution of our Lord Jesus. In this we shall "see the place where the Lord lay;" and shall examine the nature and form of that honoured sepulchre. Before we do this, however, it may be proper to remark that tombs in the scriptures may be divided into three kinds: 1st, those dug below the surface of the ground: 2ndly, those built above ground: 3rdly, those cut into rocks, often at considerable heights above the level of the ground.

We shall assume it as a fact, that it was customary for great men, and those eminent for wealth and station, to form their sepulchres in rocks. And it is probable that the sepulchres in gardens were generally cut into rocks; not dug in the earth, but into the heart of a rock: hence

Samuel was buried in his own house, i. e. garden of his house, probably at Ramah. 1 Sam. xxv. 1. Manasseh was buried in the garden of his house, 2 Kings, xxi. 11. Amon was buried in the sepulchre in the garden of Uzzah, 2 Kings, xxi. 26. And Joseph of Arimathea had prepared his sepulchre in his garden and had it cut in a rock; chamber within chamber according to custom. Our Lord being laid in this sepulchre, fulfilled a prediction of Isaiah, iii, 9. "he made his grave with the rich in his death."

According to the accounts of some writers, the tomb of our Lord consisted of two chambers, first an outer chamber about 12 or 14 feet wide, and as many deep: secondly, an inner chamber about 12 or 13 feet long, by 6 or 7 broad. The first chamber was left open at the door-way, the sepulchre being unfinished; the inner chamber was closed by a great stone, adapted nearly, but not accurately to the dimensions of the door. It was in this inner chamber that the body of the Saviour was deposited, by Joseph of Arimathea and Nicodemus, after they had embalmed it. John, xix, 38, 41, and this it was not difficult for them to do, as the sepulchre was only "one hundred and eight feet" from the cross, according to Sandys.

But the outer chamber of this sepulchre is of no less consequence to our faith than the inner; when we consider that a Roman guard was appointed to keep it. Now where would this guard most naturally stay during night? In the open garden, or in the chamber which afforded them shelter, and where they might burn lights, &c. for their use? These soldiers might have lamps burning, for those who apprehended Jesus the preceding night, had lanterns and torches. Was the night cold, here they might be protected from the cold, (and that it was cold, see Mark xiv, 54.) Was it stormy, here they might be protected from the storm. The moon being at full, it might be expected now to be moonlight; so that whoever, or whatever approached this sepulchre, was exposed to the notice of the guards; and by their sentinels, patrols, &c. they might inspect the whole of the adjacencies around their station.

By these principles, try the story of the disciples stealing the body of our Saviour. 1st, The sepulchre being a natural rock it could not be dug through, either behind or on the sides: the disciples had neither tools, time, nor powers for the purpose; to say nothing of the noise they must have made in such an undertaking. 2ndly, If the soldiers really did sleep, they would certainly rather sleep in this outer chamber, (for the inner chamber was sealed from them equally as from others) than in the garden. 3rdly, If the soldiers were asleep the removal of the heavy stone by which the door of the inner chamber was closed, would have required too many persons, and too much exertion and labour, and would have made too much noise not to have awakened those who slept much more soundly than a guard of Roman soldiers. 4thly, The persons engaged in removing the stone must have passed over or among the soldiers themselves, lying on the floor of so small a room, their legs &c. being extended. From these and other considerations arising from the nature, form and dimensions of the place, it appears that for the disciples to steal the body of Jesus, was absolutely impossible."

THE LOST CHILD RESTORED.

An event which occurred near Briancon will give some notion of the incidents which emblazon mountain life and field sports in the regions of the Alps.

A peasant, with his wife and three children, had taken up his summer quarters in a chalet, and was depasturing his flocks on one of the rich Alps which overhang the Durance. The oldest boy was an idiot, about eight years of age, the second was five years old, and dumb, and the youngest was an infant. It so happened that the infant was left one morning in charge of his brothers, and the three had rambled to some distance from the chalet before they were missed. When the mother went in search of the little wanderers, she found the two elder, but could discover no traces of the baby. The idiot boy seemed to be in a transport of joy, while the dumb child displayed every symptom of alarm and terror. In vain did the terrified parent endeavour to collect what had become of the lost infant. The antics of the one and the fright of the other explained nothing. The dumb boy was almost bereft of his senses, while the idiot appeared to have acquired an unusual degree of mirth and expression. He danced about, laughed, and made gesticulations, as if he were imitating the action of one who had caught up something of which he was fond, and hugged it to his heart. This, however, was of some slight comfort to the poor woman, for she imagined that some acquaintance had fallen in with the children, and had taken away the infant. But the day and night wore

away, and no tidings of the lost child. On the morrow, when the parents were pursuing their search, an eagle flew over their heads, at the sight of which the idiot renewed his antics, and the dumb boy clung to his father, with the shrieks of anguish and affright. The horrible truth then burst upon their minds, that the miserable infant had been carried off in the talons of a bird of prey; and that the half-witted elder brother was delighted at his riddance of an object of whom he was jealous.

On the morning on which the accident happened, an Alpine yager,

"Whose joy was in the wilderness—to breathe
The difficult air of the iced mountain's top,"

had been watching near an eagle's nest, under the hope of shooting the bird upon her return to her eyry. After waiting in all the anxious perseverance of a true sportsman, he beheld the monster slowly winging her way towards the rock, behind which he was concealed. Imagine his horror, when, upon her nearer approach, he heard the cries, and distinguished the figure of an infant in her fatal grasp. In an instant his resolution was formed—to fire at the bird, at all hazards, the moment she should alight upon her nest, and rather to kill the child, than leave it to be torn to pieces by the horrid devourer. With a silent prayer and a steady aim, the mountaineer poised his rifle. The ball went directly through the head or heart of the eagle, and in a minute afterwards, this gallant hunter of the Alps had the unutterable delight of snatching the child from the nest, and bearing it away in triumph. It was dreadfully wounded in one of its arms and sides, but not mortally; and within twenty-four hours after it was first missed, he had the satisfaction of restoring it to its mother's arms.

Gilly's Waldensian Researches.

THREE MOCKERS.

Several years ago, there was a charity sermon given out to be preached one Sabbath evening, in a dissenting chapel, at a seaport town in the West of England. When the preacher ascended the pulpit, he thus addressed the hearers:—"My brethren, before proceeding to the duties of this evening, allow me to relate a short anecdote. Many years have now elapsed since I was last within the walls of this house. On that evening, the pastor of the congregation (of which many now present must have formed a part) addressed his hearers for the same benevolent purpose as that for which I am now about to appeal to you. Among the hearers came three evil-disposed young men, with the intention, not only of scoffing at the minister of God, but with their pockets filled with stones, for the purpose of assaulting him. After the minister had spoken a few sentences, one of the three swore, and said, 'Let us be at him now;' but the second replied, 'No, stop till we hear what he makes of this point.' The minister went on for some time, when the second said, 'We have heard enough now,—throw;' but the third interrupted, saying, 'He is not so foolish as I expected: let us hear him out.' The preacher concluded his discourse without being interrupted, and then went home with the blessing of his hearers, and the approbation of God in his heart. Now mark me, my brethren:—of those three young men, one of them was executed a few weeks ago, at Newgate, for forgery; the second, at this moment, lies under sentence of death, at the goal of this city, for murder; the other,' continued the minister, with great emotion, 'the third, through the infinite goodness of God, is even now about to address you! Listen to him.'"

A MAHOMETAN MARRIAGE.

A few nights ago, says Mrs. Clough, late of Ceylon, in a letter to her brother, I witnessed a Mahometan marriage. I had just retired to rest, when I was roused by the sound of music. My curiosity excited me to get up, and see what I expected to be a great show; and truly so it was. First, there were two hundred Moors, carrying lighted lamps on poles; then seven men, bearing beautiful ornaments, resembling trees, crowned with a variety of fruit; next, an immense golden star, supported on a long pole. A carriage followed, containing the bridegroom and two boys, richly dressed, with turbans of gold and precious stones, crowned with a glorious canopy carried by eight men. A band of music brought up the rear; and in this order the procession traversed the principal streets, and then proceeded to the house of the bride, who was bedecked with thousands of jewels: she was placed on a throne, surrounded by her aged friends and relations; and when the time of separation arrived, the lamentation was indescribable. This wedding reminded me of the passage, "At midnight there was a cry made, Behold, the bridegroom cometh; go ye forth to meet him." (Matt. xxv. 6.)—Memoirs of Mrs. Clough.



ORIGINAL POETRY.

For the Methodist Protestant.

THE CHRISTIAN'S HEIRSHIP.

"If children then heirs, heirs of God and joint heirs with Christ."—Rom.

And shall we be the heirs of Him
Who hung the Heavens on high?
And sprinkled them with starry gems—
A pearly moon-lit sky?

Of Him, who call'd from naught to birth
This splendid world of ours?
And clad and beautified the earth
With richest fruits and flowers?

The heirs of Him, who was before
Time knew her course to run?
And who shall be when Time's no more,
And rayless is the sun!

Of Him, who, by a single nod,
A world can make or mar!
Of the supreme eternal God,
Whom naught can ban or bar?

Joint heirs with Him, the Father's Son,
With Christ co-equal Lord?
The rightful prince of Heaven's throne,
The ever-more ador'd!

With him, who left the Court of Heaven,
And trode the earth a man,
That glory might to men be given,—
Might null sin's dreadful ban.

But who shall be those happy heirs?
Shall the whole universe?
Shall they, whose worldly toils and cares
Have merited death's curse?

No! They shall be, who've boldly trod
On earthly wealth and fame,
To be the servants of their God,
To bear Christ's holy name.

OMICRON.

From the Wesleyan Methodist Magazine.

THOUGHTS OF HEAVEN.

What though my bark, her sails all torn and shatter'd,
Drives 'midst the storm across the foaming sea,
O beauteous heaven, when earthly hopes are scatter'd,
I'll think of thee.

Of thee I'll think where sorrow never weepeth,—
And what but sorrow is on earth for me?
Land! where bliss lasteth ever, praise ne'er sleepeth,
I'll think of thee.

Yes, though my path be mingled pain and sorrow,
And bitter cups alone be given to me;
When grief to-day leads still to grief to-morrow,
I'll think of thee.

When my heart sickens through fond hope's delaying,
And what I look for never comes to me;
When in dark, trackless deserts I am straying,
I'll think of thee.

Nor e'er forget thee, should my burdens vanish;
Alike from pain and pleasure would I flee;
O, nought on earth shall e'er have power to banish
My thoughts of thee.

Yes, should my rescued bark in port be riding,
Saved from the dangers of the stormy sea,
Even then, still feeling, here is no abiding,
I'll think of thee.

Be this, be this, my only mode of living,
Marking the pillar moving bright for me;
Doing, or suffering, let me still be giving
My thoughts to thee.

And when in nature's sorest anguish lying,
Trusting in Him who gave himself for me:
In the last conflict, living most when dying,
I'll think of thee.

E. T.

BUSINESS DEPARTMENT.

§ Several of our highly respected Patrons at home and abroad, are desirous that their friends who have not had an opportunity of subscribing for this paper, or of reading the previous numbers as they were issued, should have their wishes gratified by paying \$2 50 in advance, and inform us that they will take the numbers issued from the first, inclusive. As it gives us pleasure to comply with any reasonable request of our friends, new subscribers as above will be received, and the papers forwarded to their address on remitting as aforesaid.

The first volume of this paper will furnish the history of the first year of our Church, which will always be referred to by its friends with interest. There are no doubt many of the subscribers whose numbers are much worn or disfigured—in many instances their numbers are entirely lost. The Publisher would here remark that several have directed him to preserve unsoiled copies of the first volume, and for which they have paid him in advance. Those who have the means, and wish to procure complete copies, unsoiled and bound, at the end of the year, will please inform us. The price will be \$3 per volume, including one year, neatly half bound and lettered. We have reserved a number of copies without being folded, of course these will be free from the creases incident on mailing.

The Book Agent takes pleasure in announcing to the ministers, members, and friends of the Methodist Protestant Church, as also to the public generally, that he has in press the following work which will no doubt be read with interest by hundreds and thousands, viz:

An Exposition of the late Controversy in the Methodist Episcopal Church, of the true objects of the parties concerned therein, and of the proceedings by which Reformers were expelled in Baltimore, Cincinnati, and other places; or a Review of the Methodist Magazine and Quarterly Review on Petitions and Memorials; by the Rev. Dr. Samuel K. Jennings. To which are appended Remarks on an article entitled "*Asbury's Life*," which appeared in the Methodist Magazine, &c. for January, 1831, by a Layman. This work is expected to form an octavo volume of upwards of two hundred pages, printed on superfine medium paper.

§ Remittances are desired ardently on account of the Books which have been forwarded to order. If each will do what he can in sales and remittances promptly, the Book Agent would be much assisted in his finances.

A further supply of the very popular Camp-meeting Hymn and Spiritual Song Book, entitled "*Harrod's Collection*," is received and for sale at \$3 per dozen. The Methodist Protestant Church Hymn Book, in plain binding at \$4; in red gilt, \$6; in calf, extra gilt edges, \$15, morocco, with strap gilt on the edges, \$15 per dozen.

The second edition of the Discipline is in the press—orders will be supplied in a few days.

The Rev. John Wesley's Works, in 10 volumes octavo, bound, price \$12. No methodist who can spare the money ought to be without a copy of the works of the Father of Methodism—they would form a useful legacy—though dead yet Wesley continues to speak. Doddridge's Rise and Progress of Religion in the Soul, \$4, bound; Mrs. Rowe's Devout Exercises; Mason on Self-Knowledge; Clarke on the Promises, all excellent works, at \$3 per dozen, bound—thousands of these are annually sold in England and the U. States.

The Academical Reader, in high repute, the fourth edition, for the past 12 months, is just going to press, price \$6 per dozen, bound and lettered. The introduction to do. with cuts, \$2 50 per dozen, is also very popular wherever it has been seen and used.

* These Books are used in many of the most respectable Seminaries, and the recommendations are very numerous.

In the Press:

A Catechism, prepared under the direction of the Book Committee for the use of the more youthful children of the Methodist Protestant Church. The ensuing numbers will rise in gradation until there will be a sufficiency for the different classes of our youth.

Letters received by the publisher since the last number, from the following persons, viz:—

Rev. Joseph Cramer, Rev. P. B. Hopper, Rev. J. McKee, Hardin Parkers, R. H. Gray and J. C. Tarrar, Rev. John A. Russell, Rev. Michael Burdge, (the money is received and properly credited; the Books will be sent at the wholesale prices according to request. The papers and Discipline are sent.) W. Hunt, James H. Donald, Rev. Josiah Varden, John Grigg, David Smith, Rev. T. H. Stockton, Rev. James Hunter, Rev. Levi R. Reese, David Ourland, B. H. Richardson, W. L. Chappell, Rev'd Thos. Payne, William Wentz, Rev. Josiah Wilcox, Arthur Smith, John Lee, jr., Rev'd Alson Gray, Rev'd Peyton Bibb, Rev. John Smith. E. B. Geruld, Rev. Zenos Covell, John Tall.

Books forwarded, since the 27th number, to the following persons, viz:—

Rev. Frederick Stier, one bundle, Frederick, Md. Rev. Jas. Hunter & Son, one box, Enfield, N. C. care of Andrew Harris, Norfolk, Va. per steam boat Columbus.

Additional Authorized Agents.

John S. Sands, Washington, Pa.
Rev. Willis Harris, Williamsboro, N. C.
David Graves, McGill's Hill, Alabama.
Richard Brown, Augusta, Georgia.
Col. Zachariah Williams, White Oak, Columbia county, Georgia.
Isaac Meeker, Mobile, Alabama.
Rev. Thomas Moore, D'Anc's Store, N. C.
Rev. Ira A. Easter, Wyoming, Virginia.
Rev. B. W. Johnston, Madison, Indiana.
Rev. S. J. Harris, Warrenton, N. C.
Crosby Curtis, Chazy, N. Y.
David Ourland, Walkersville, Md.
Henry C. Dorsey, Louisville, Ky.
Henry B. Bradford, Tallahassee, Florida.
Rev. James R. Lowry, Rain & Robinson's, Twiggs county, Georgia.
Samuel S. Palmer, Ellicotts Mills, Md.
James Ruckers, Murfreesboro, Tennessee.

§ There being so much business matter this week, the list of remittances is deferred until next number.

§ All Remittances, per mail, to the Book Agent and Publisher, at his risk.

TERMS.

THIS PAPER IS ISSUED WEEKLY, BY

JOHN J. HARROD,

Publisher for the Methodist Protestant Church,

At the price of Two Dollars and Fifty Cents per annum, if paid in advance, or Three Dollars if not paid in thin six months. Any person remitting \$15 annually, in advance, shall receive seven copies of this paper.

Any persons obtaining 8 subscribers, and becoming responsible for the payment of their subscription, shall receive a copy without charge.

All others who obtain 10 good subscribers, without becoming responsible, shall receive a copy of this paper free of charge, so long as the subscribers are punctual in payment.

No subscriptions received for a less term than one year; nor will any be discontinued, unless at the option of the publisher, until all arrearages are paid.

All communications to be addressed to the Publisher—those enclosing less than \$5, must be post paid.

JOHN J. HARROD,

BOOK AGENT METHODIST PROTESTANT CHURCH.

HAS ON HAND IN QUANTITY,

Brown's Philosophy, 2 vols.
Hedge's Logic.
Henry's Commentary on the Bible, 6 vols.
Works of Henry Kirk White.
Newton's Works.
Review of the Constitution and Discipline of the Methodist Protestant Church, by a Layman.
All of which may be obtained at the lowest prices, by applying to
JOHN J. HARROD,
172, Baltimore-street.

PRINTED BY WILLIAM WOODY,

No. 6, S. Calvert-st. Baltimore.